

Mission News.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

The March issue of MISSION NEWS will be an "Echigo Number" with map, pictures, and articles covering the work accomplished in that field, its needs and prospects. Orders for extra copies of the issue should be sent in at once.

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Inasmuch as the Congregational, Methodist Protestant, and United Brethren bodies in America have gone far toward organic union, with the result that the mission organisations supported by these bodies in Japan may also be brought to organic union in the not distant future, it seemed eminently fitting that we should know more of each other's work here. We are therefore glad to publish this month two articles from representatives of the Methodist Protestant and United Brethren Missions.

* * * *

Dr. and Mrs. DeForest have sailed for a furlough in America. They went by way of China and the Suez Canal.

The Sendai "Kahoku Shimpo" [a newspaper] writes,—Dr. and Mrs. De Forest leave Sendai this morning on the 10 o'clock train for an extended trip through China and Europe to America where they will remain about a year taking much needed rest. Their long residence among our people has made them almost one of us and we can hardly help feeling parting sorrows as we tell them "God's speed." No foreigner understands the Japanese, their strengths and weaknesses, better than the good Doctor and our appreciation of his services to this country in presenting Japan, in all its fairness, to the American public is indeed unbounded. If our people think that they have made what Japan is to-day by their own strength alone they are greatly mistaken. Behind Japan's victories, Japan's intellectual and moral progresses there are these missionaries who have always stood for the cause of justice. We owe much gratitude to the untiring and self-sacrificing labor of Dr. and Mrs. De Forest who have given their lives for the education and teaching of our people. We wish them a bon voyage and speedy return to Sendai.

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Dr. Learned has resigned from the position of Dean of the Theological School. Prof. Hino will act as Registrar of the school until the vacancy caused by Dr. Learned's resignation has been filled.

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On the afternoon of Friday, February eighth, appropriate exercises were held

in Doshisha installing Dr. S. L. Gulick in the Chair of Systematic Theology.

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The Academical Department of Dōshisha has grown so rapidly of late that only a limited number of pupils will be admitted with the opening of the school year next April. No students will be received to the third or fifth year classes. A few may be admitted to the fourth year, while not more than ten will be admitted to the second year, and about one hundred and forty will be admitted to the entering or first year class. The theoretical limits of the classes will be one hundred and fifty for the first year; one hundred and twenty for the second; and one hundred each for the other years. This will give an actual school roll of a little over five hundred students, as large a number as can well be handled in the school.

* * * *

Dr. Barton received a warm welcome during his all too brief stay in Japan while on his way to China last month. His time was fully occupied in giving addresses and holding conferences with Japanese religious leaders and with members of the American Board and other missions in the cities where he stopped. His letter to the mission thru Dr. Learned, printed on another page, gives a good picture of the religious situation in Japan to-day.

* * * *

The Naniwa Church of Osaka celebrated its thirtieth anniversary on the nineteenth of last month. Invitations to attend were sent to members of the American Board Mission and later pictures of the church and its first pastor were also sent. This is but one instance of the cordial fellowship existing between the Kumi-ai Churches and the American Board missionaries.

* * * *

One result of the visit of Mr. F. I. Brown of the International Sunday School Association of North America has been the formation of a Sunday

School Association of Japan. The Kyoto Sunday Schools, numbering twenty-three, have joined in the movement. It is expected and hoped that a great impetus will be given to Sunday School work by this movement.

* * * *

A Sunday School was organized in the Okayama Orphan Asylum on January sixth. Nine hundred children were under forty different teachers with Mr. Sawaya as superintendent and Mr. Ishii as adviser.

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The lot for the Y. M. C. A. building in Kyoto has at last been secured. It is in the heart of the city, three blocks east of the main post office. The buildings now on the lot will be moved and the ground cleared next month. It is hoped that the forty-five hundred *yen* still needed to complete the payment for the lot will be obtained in the near future.

* * * *

Mr. Mott, General Secretary of the Y. M. C. A., paid a flying visit to Kyoto the last of January. He guaranteed five thousand dollars in addition to Mr. Wanamaker's gift for the Y. M. C. A. building and promised money for two or possibly three student dormitories in Kyoto.

* * * *

Preparations are well advanced for the conference of the World's Student Christian Federation which is to be held in Tokyo next April from the third to the seventh. Following the conference deputations will be sent to the chief student centers of Japan. Prayer is asked for this conference that it may give a marked impulse to all Christian work among the students of the Far East, and that the visits made to the student centers thruout Japan may be attended with permanent and deeply spiritual results.

* * * *

Mr. and Mrs. A. A. Davis were for a time associated with the American Board Mission in Japan. Now they

are living in the Philippines. Mrs. Davis writes that they have built a new house in Tarlac P. I. where they now reside. Mrs. Davis receives a salary equal to that of her husband and has Domestic Science as her department. Mr. Davis has been promoted to supervising work having several Municipal and *barrio* schools with about twenty teachers under his care. She says,—

"We find many opportunities in the school room to influence the children for higher things and to teach them Christian precepts without at all antagonizing Catholicism. We can exert almost as strong a Christian influence here as we could were we teaching in a Mission school."

Dr. Barton's Letter.

Kobe, January 26, 1907.

My dear Dr. Learned,—

I find it will be impossible for me to write to all of the members of the Japan Mission before leaving for China so I venture to send you a line for the mission.

I wish first of all to thank every member of the mission who has so generously contributed to make my brief stop in Japan both pleasant and profitable, (and who has not contributed to it?). I have been overwhelmed with kindness by both Americans and Japanese. I understand full well that this has not been personal but because, in a way, I represent the Board which we are endeavoring to serve while we work for the Christianisation of Japan.

I have been afforded unusual opportunities for meeting the Japanese leaders in Tokyo, Kyoto, Osaka, Kobe, and Okayama and have been made to feel the glow of their cordiality and the warmth of their devotion to the cause of Christ which we are endeavoring to advance in this Empire. Without exception, in public and in private, these leaders and devout workers have expressed themselves as

believing there is abundant work in Japan for both American and Japanese Christians. Whatever difficulties there may have been in the past seem now to be forgotten as they should be and we all together turn our faces to the sunrise where, I believe, we can already see the dawning of a new day for this land. Not "Japan for the Japanese," or "Americans for Japan," but "Japan for Christ" should be our united watchword as we and they join our hearts, or prayers, or sympathies and our efforts in this common cause that is too large and vital to be bounded by national lines and too important to be hindered by race differences.

It is most gratifying to see how admirably the fundamental policy of the American Board in all its missionary work is developing in this country. I refer to the policy of independence and self-support. The strength, aggressiveness, and self-support of the Kumi-ai Churches and of the Japanese Missionary Society have been referred to again and again by the Japanese leaders as due in no small measure to the fact that, from the first, the Japanese were expected to bear a large part of the responsibility for the work.

The present evangelistic movement under the Japanese Missionary Society cannot fail to command the sympathy and admiration of all who understand it. Never before in the history of any country, after less than fifty years of Christian effort, have such direct, systematic, and effective measures been put into operation for home evangelisation. It seems to me that we can now see on every side indications of a most sweeping revival. Mr. Miyagawa recently said to me that he believed there were now in Japan one million people not members of churches who were ordering their lives in accordance with the New Testament and who required now only to be brought to a public confession of their faith. These are wonderful times in which to live in Japan and to work for its evangelisation.

I am greatly pleased with the attitude of all our missionaries whom I have met toward this revival. I hope every one will have opportunity to share in this work. I believe that the way is rapidly opening, if it is not now open, for the missionary to join hands with our Japanese brethren in one united effort.

My heart thrills with gratitude when I see how effectively the Dōshisha seems to be carrying out the purposes of Dr. Neesima. The large number of students, the earnestness of the teachers, the enthusiasm of the trustees, and the way in which the new President, Mr. Harada, links up this honored institution with the churches, all promise much for the future. The fact that there are now forty-one men in the Theological Department gives us reason to expect that the new evangelistic movement in the churches demanding new preachers of the Gospel, is to be met in good measure by this institution founded to meet this demand. I believe the Dōshisha has a wide field in this country not only to give sound education but to create in its pupils high Christian characters without which an education may become a curse and not a blessing.

In the country at large it seems to me that the great body of students with open and enquiring minds, presents a most promising field in which to plant Christian truths. The change from eleven years ago when I was last here is almost incredible. Any plans that result in bringing fairly before students and teachers the fundamental facts of our Christian religion cannot fail to bear much fruit now but must also produce increasing results in the future. Japan is to be led by its scholars. If these leaders are Christian, as they are more and more coming to be, it will mean everything for the new Japan.

Moreover Japan cannot longer stand by herself. She already touches, in a vital manner, Corea and China. She must put her stamp upon those two countries. We cannot estimate the future influence upon China, of the great

number of Chinese students studying here. As no man can live or die unto himself, so may we say of a nation. Of no nation can this be more truly said than of Japan to-day. The Christians in Japan, both Japanese and foreign, cannot fail to have the larger vision of the great Far East with its walls of seclusion crumbling and its awakening intellect crying out after the God in whom it may intelligently believe. Why should not America and Japan join hands as they have never done before in pressing the claims of Christianity upon the four hundred millions of people just across the narrow arm of the sea!

It is a time for sinking out of sight, as far as possible, racial and denominational differences and uniting upon the common creed "Jesus Christ the salvation of the world." I believe we are ready for this movement which has already begun.

I am profoundly grateful for the great service Dr. Rowland has rendered me. I feel that my brief delay here has better prepared me for facing the problems in China. Do not fail to pray that sound body, clear mind and undimmed vision may be given to the deputation that its work may count for the future church of China.

With fraternal greetings to all.

Sincerely yours,

JAMES L. BARTON.

Kobe College Board of Managers.

The new Board of Managers for Kobe College held its first meeting on Wednesday, January thirtieth, at the College. The Board consists of twelve members besides the Principal of the College. Of these at least two must be alumnae of the institution. Nominations are made by the Mission and confirmed by the Woman's Board of the Interior.

The members present at the meeting last Wednesday were Mrs. Ichida of the first class graduated from the school, Mrs. Ibuka of Tokyo, Miss Cozad, Mrs. Warren, President Harada of the Dōshisha, Drs. Atkinson, Cary, Greene, and Learned, Mr. Allechin, and Miss Searle. Dr. Davis was detained by illness, and Mr. Tamura of Kobe is away from Japan. Dr. Cary was chosen President. The organisation of the Board necessarily occupied a large part of the session. Mrs. Ichida felt constrained to resign on account of poor health, and Mrs. Yuasa of Kyoto was chosen to fill her place.

In connection with the question of raising salaries of teachers the fact was brought out that these are in some cases very inadequate, and that consequently a general investigation of the subject should be made, followed by a strong representation to the Woman's Board of the Interior of the need of increased appropriations for this and other expenses to enable the College to keep pace with the rapidly increasing demands and opportunities.

Arrangements were made for an authorized translation into Japanese of the constitution of the Board.

Mr. Sawa, Dr. Atkinson's assistant, was chosen clerk of the College.

Mr. Allechin was asked to present at the April meeting plans and estimates for rooms (probably an enlargement of the present building) for Domestic Science, and for the much needed Gymnasium. A committee was appointed to present to the Woman's Board of the Interior the importance of carrying out the plans partly made for a Domestic Science Department. Mrs. Moses Smith has already secured the promise of one thousand dollars for its equipment.

It was voted to secure a regularly trained teacher of gymnastics.

The Executive Committee was instructed to present at the April meeting a plan for classification of teachers and organisation of departments in the College.

Tho the amount of business trans-

acted at the meeting seems small when put in print, we feel that the day marked an epoch in the history of the College. The formal co-operation of our Japanese friends at the organisation of the Board is auspicious, and even at this first meeting was proved to be especially valuable.

SUSAN A. SEARLE.

Work of The Methodist Protestant Mission.

The principal work of the Methodist Protestant Mission is in Nagoya, where there is a self-supporting church, five chapels and a Middle School in the city, and two chapels in towns near by connected with the city work.

The church has about one hundred and thirty full members, sixty probationers, and over one hundred inquirers. About forty five *yen* per month is raised by the members. There are over one hundred inquirers attached to the chapels. But these are turned over to the church as rapidly as they can be induced to attend there. The first baptisms at the country chapels attached to the city work will take place soon.

Special stress is laid on work for children and over six hundred are enrolled in the church and chapels in Nagoya as Sunday School scholars, tho most of the "Sunday School" sessions are held on week days.

For the work in the city and surrounding territory we have one pastor. Two evangelists and one missionary family. Two members of the Women's Missionary Society look after the work for women and children.

Work is being carried on in the Chita Peninsula by an ordained pastor and the Hamamatsu work is also attached to the Nagoya District. The ladies also have a missionary located at Hamamatsu and a kindergarten has been opened there recently. The Nagoya Kindergarten will soon rejoice in a new building. It is proposed to open work in Yokkaichi,

Ise, and negotiations are being carried on with the Cumberland Presbyterian Mission for that purpose.

A recently arrived missionary family is located near the school in Nagoya for study and for English work in the school.

In Yokohama there are three organised churches, all aided by the mission, and one night school with two hundred students. The Girls' School is located here also, with two ladies in charge. There are about one hundred and thirty pupils, including those of the primary grade. One missionary family is located near the night school in charge of that work. Two of the three churches will probably be united soon and chapels attached to each church and efforts made to bring them up to self-support during the present year. One out-station is attached to the Yokohama work.

There are two organised churches in Tokyo, but one may be reduced to a chapel soon and the funds now used for it transferred to some more hopeful field. Ground will soon be purchased for the Shiba, Tokyo, church and as the church organisation is already in a flourishing condition, rapid growth is expected after removing to new quarters.

Shizuoka City has one organised church and one Lecture Hall. One missionary family is located there and there are three country circuits in the Prefecture. A new chapel was recently dedicated at Oyama, but as there is no pastor, the Shizuoka pastor visits the place twice monthly.

The work is all united, and in a vigorous condition. Mission and native work are one. The total membership is now over one thousand.

U. G. MURPHY.

United Brethren Work in Japan.

Walking along the street the other day, a fellow-missionary remarked, "I do not see that we have very much in

Japan except an opportunity." Nothing but a fine opportunity at the beginning of the twentieth century in this land of possibilities, and what could the most ambitious desire more?

Our church was about the last to establish itself in Japan, Japanese representatives having come out from America in the autumn of eighteen ninety-five, the reason therefore being that our Board, after forty years' experience in West Africa, desired to open work in a field presenting an entirely different class of problems from those presented in the tropics.

There were to be no missionaries according to that first plan but somehow it did not work, as the Missionary Secretary found it necessary to make two visits to Japan during the first two years to help untie some hard knots. The writer returned to America in the summer of eighteen ninety-eight from Africa, where he had served one term, and a few weeks later was sent as the first missionary of the United Brethren Church to this field, Mrs. Howard coming six months later. Rev. and Mrs. J. E. Knipp and Rev. and Mrs. Joseph Cosand joined our staff in nineteen hundred. After three years, Mr. Knipp's health became impaired by too close application to the study of the language and he was obliged to return to America. Rev. Monroe Crecelius, another yoke-fellow, came out in September of last year.

In the discovery of earnest young men who desired to do Christian work and by helping them in their training, we have sought to make ourselves useful. Three married men took a reading course at home with frequent examinations. Two men have graduated from the Dōshisha Theological School while a third is a student there now. Three other men while working in Tokyo have taken work at the Aoyama Theological School, one of whom has already graduated. Four Bible women are employed, two of whom are still studying at the Presbyterian Training school here in

Tokyo. These details may be somewhat excessive but I only mention them to show that thus far all have been students rather than very aggressive workers.

We have three churches in Tokyo, one in Nihombashi, one in Aoyama, and one in Honjō. East and north of Tokyo, in Shimosa, three pastors are working in Funabashi, Narashino, Ichikawa, Matsudo, Nagareyama, and Noda. Along the Tokaido there are pastors at Odawara, Numazu, Shizuoka, Kusatsu, Otsu, and Kyoto with work in adjoining villages.

Over six hundred people have been connected with our church but many of them, being young people, soon moved where the Dōbō Kyokwai (United Brethren Church) was not represented and were thus lost to us. Our pastors can now put their fingers on only three hundred and twelve persons. It is in the holding and developing of the church membership that we look for the greatest help in this glorious union that is surely on the way. Workers connected with a small mission can make converts but I have serious doubts whether such a mission can make a church. People need to be caught in the swing of a large movement in order to develop that *esprit de corps* required in a vigorous church organisation. So aside from all sentimental reasons, for the sake of our undeveloped membership who will certainly be stimulated by the vision and vigor of the Kumi-ai churches, let the union come and come swiftly.

I am glad to say that evidences of the good hand of God upon us are not wanting. Altho Mr. Ishiguro, the pastor of the Kyoto church, is in America, there were sixteen accessions there last year making sixty-five in all now. At Shizuoka, thanks to the assistance given by our young people in America, we were able to build a neat church and rebuild a house now used for a parsonage. The Aoyama Sunday School has out-grown its building and a canvas for a new one has been started there. Judge Emonda Ono, formerly

connected with the Court of Cassation, is a most earnest and faithful worker in this church.

At Narashino, twenty miles east of Tokyo, there are four regiments of cavalry to whom the Funabashi pastor, Mr. Minaguchi, devotes two days each week. There is a Christian soldiers' club with a membership of fifty men who meet at the little building used for church purposes. They have a couple of hats full of well worn old books, a few Testaments and hymnals and seem to enjoy the purity of the moral atmosphere afforded by that club tho only eight or ten of them are Christians. Those fellows have a robust faith,—I presume it is needful in order to live a Christian life in the Japanese army or any other army for that matter. I never feel, however, that I give as much as I get, when I go there.

Just now, the conditions at Noda cap our United Brethren climax. Noda, as everybody ought to know, is famous for the manufacture of *shoyu*, (Japanese Soy). A son of one manufacturer of this important Japanese product went to Korea last year to start a branch establishment there. He is an exceptionally earnest Christian and took seven other members of the church with him to work in his factory.

Over there the new Life of General Booth fell into his hands which so stirred him that when he came home to be married in December, it was with a burning desire to do something for Noda. Accordingly, he and the other members of the Noda church collected a fund of fifty-eight *yen*, sent the pastor down to Tokyo to invite seven pastors, two Presbyterians connected with Mr. Uemura's Theological school, and five of our own men to go up and give the people of Noda something to think about besides *shoyu* and money. Of course all the preachers did good but the most effective work was that done by Mr. Mogi, the young man from Korea, and the Noda Christians.

One night this Evan Roberts spoke

for an hour playing on one motive and then another like a trained psychologist and yet I am sure he never once thought of psychology. The face of his brother, who that night attended church for the first time, was a study. Twenty-four enrolled themselves as seekers and they are still earnestly seeking. Immediately following this five days' evangelistic service, this young zealot led off in a canvas for the Okayama orphanage as a result of which thirteen hundred *yen* were secured which brought additional sunshine, I presume, to the benevolent countenances of Supt. Ishii and Dr. Pettee.

Thus, as you see, we do not have much in Japan, but "an opportunity," but what fellowship is rarer than fellowship with a great opportunity? With that and the strong fellowship of the union that is to be, we believe the future will disclose to us both new might and new meaning.

A. T. HOWARD.

The Factory Girls' Home.

The Factory Girls' Home in Matsuyama, has, all these months in which it has not been lifting up its voice to the public, been quietly pursuing the even tenor of its way, modestly doing its daily duty, living its clean life in the sight of all men and it would seem that all men have looked upon it, for repeatedly have we been inspected by government officials and reporters.

There came to us a newspaper man representing an Osaka industrial paper, the organ of factory men and probably read widely by them. He stayed several days and thoroly investigated us and wrote us up. Our Home was called "Paradise" and he said it was made not for money but for love; made for the wealth of the heart; made for love and tears (sympathy).

One from the Home Department of the Central Government said that it was "a special salvation work."

Again it was said that in the school

work our pupils had nothing to be ashamed of before pupils of the regular city primary schools, that it was "plain to be seen that the teachers made women of the girls."

It is a fact that girls have come to us who knew not a letter nor could write their own names, and in a year's time learned to write a very good letter.

A government health official from Tokyo thoroly approved of us, wishing there were many such homes in the land.

The house, its location with some open air space about it, the food and care and cleanliness are thought to be the reason for the better health of our girls compared with those in other boarding houses.

The Home Department of the Central Government sent down word to the Prefectural Office to investigate us, and it was thoroly done. The result appeared in a leading Tokyo paper where we were the most praised and elaborated upon among nine benevolent works scattered here and there thru the country; ours the only one apparently connected with Christianity, tho possibly one kindergarten included in the number may be.

At a convention of factory officials and those interested in that work, (the first of its kind) held at Osaka July 1, 1906, there were representatives from sixteen factory schools, among others Mr. Omoto from ours. Examination papers were shown from all schools, those from ours being highly praised. One paper spoke of them as probably being best of all; another paper selected four of the schools which showed the best work, of which ours was one. Another newspaper said our Home was *the one* such work in all Japan. It certainly is a fact that it was the first of all. The factory itself shows its approval by giving us two *yen* per month.

The Governor of Matsuyama has three times sent thanks to the girls of the Home for their benevolent work for others, for making comfort bags for the soldiers during the war; for gifts of

money to the needy, all of which money was earned by the girls by working over time, which means more than twelve hours per day.

Again the Board of Education in the city of Matsuyama has shown its confidence in us by asking us to take into our school poor pupils in our section of the city for whom otherwise a special city night school was needed. It was a matter that required careful thought lest we should come under hampering restrictions but it was finally decided to receive pupils up to a certain number, (sixty) including our own.

We made an application to the government in this connection to be not only a school but a *Christian* school. We were advised not to word the request that way as none such had ever been granted by the government. It was said we should word the request as a school to teach morality but not to ask for it as a Christian school. Nevertheless the request went in for existence as a Christian school and the permission came without delay. Such a plain distinct permission to a Christian school, so far as we know, has never heretofore been given to any school, college, or Christian place of instruction in the land.

At present we have but three girls sent to us by the Board of Education, as we opened our school to them in the middle of the school year. It is confidently expected that more will come from the beginning of the school year in April.

Notwithstanding all these proofs of our influence and usefulness, and the approval in which we are held, whereof we are glad, our home is suffering from the general prosperity of the country and has thus far failed in its original expectation of being self-supporting.

The life of girls in factories is at the best very severe. Outside air must be kept from the cotton thread during the process of spinning, as it is supposed to cause injury to the thread. This makes the temperature of the factory in

summer sometimes over one hundred degrees Fahrenheit, the result being sunstrokes among the girls. One of our Home girls had one last summer whose life, the doctor said, would have been lost had she not received careful nursing from Mr. and Mrs. Omoto.

The confined air of the factory, with the dust, conduces in winter to lung troubles so that parents who have had experience of these things, do not send their daughters to work in the factories unless from actual necessity.

The contract which girls make on entering the factory is for three years but from practical experience it is found to be bad for even a well, strong robust girl to continue work for more than one year at a time. Possibly some girls may work two years but it is far better for them to work six months and rest six months.

Since the war the country population has been quite prosperous. The farmers are doing well. Many soldiers' families have received government money and are not in need. The result is that the factory itself is in great straits for hands, for while it is desirous of enlarging its plant to employ five hundred girls instead of three hundred as at present, it cannot get them. Its hands have decreased rather than increased from the above mentioned causes. It is, however, making plans to build and open a large boarding house and school for all its employees on plans similar to ours, having seen the good effects of the Home on the girls. They have asked Mr. Omoto to take full superintendence of the new home and school but he declined as it could not be a distinctly Christian Home and school. He believes he can continue his own work where his heart is, as the factory officials agree not to interfere with his Home. For these reasons the numbers in our Home have decreased but in smaller proportion than those in the whole factory and other boarding houses.

More than this the great factories in Osaka and other large places, since our

Home was started, have improved the conditions of their employees, adding schools and parks for their benefit and giving larger wages than does the Matsuyama factory, so that some girls from our region have gone to Osaka factories.

Then there is the fact that petty persecution of our girls is going on all the time from the other boarding houses and some trouble our girls because they come from a Christian school. Girls from the other boarding houses who approve of us and desire to come to us are prevented by the keepers who find ways to persecute the girls and keep them from us, so that the numbers in our Home must be kept up by those already in touch with us or by entirely new girls upon whom we succeed in getting the first hold.

All these circumstances have conducted to prevent our Home from being self-supporting thru lack of the number, fifty, which we expected would suffice to make us self-supporting. Our house, too, proved not to be large enough for this number, as it was found from experience impracticable to put the night hands and the day hands into the same beds and rooms to sleep alternately.

Our thought from the first, tho it was not emphasized, was that eventually our Home should be large enough to be a home for working girls in the city who desire a clean, wholesome life and have no home.

The great industry of the town is the weaving of a certain kind of cloth called "Iyogassuri." Girl weavers of this cloth, if we could furnish looms and room only, would make their home with us. Indeed one Christian man has offered to put girls into our Home whom he should employ as weavers if we would furnish room and looms.

Numerous letters from girls who were in our Home while they were at work in the factory have said that were there any other work for them they wanted to and would come back to us. Some of the letters from girls who

have returned home have been most touching. One girl said she did not care for money or the factory work but wanted to be in the Home and near the teachers to learn from them as before.

Two girls went to the Imabari church one Sunday seven and one half miles from their home, and felt as if they were hearing their teachers in the Home again. One of these same girls said her grandmother was glad since she went home because she was not so quick-tempered as of old. She and her grandmother thought it must be God's work in her heart.

Parents write of the good influence of the Home on their daughters. Numbers of the girls would come back to us if they could get work which was not so unhygienic as the factory work. It has been Mr. Omoto's grief that he could not have girls under Christian influence longer and more consecutively. He has dissuaded several from baptism because they were going to their homes amid wholly unchristian surroundings and influences; could they stay at the Home until they were fully grounded in faith he would be happy, for his first and last thought is to make the girls acquainted with God their Heavenly Father, and Jesus, the expression of His love to man. He has long been thinking and planing how he could keep these girls in the Home which they love, until their faith is grounded; but who, because of the unhealthy work in the factory, leave it.

We have recently purchased six hundred and forty-one *tsubo* (about half an acre) of land adjoining our property, as we had long been advised to do, with money on hand from past gifts. On this land was a house which has been moved away from the street and repaired. It is capable of holding nine looms which Miss Judson's night school is willing to loan to us. For the repair and change of location of the house we have incurred a debt of something over two hundred *yen*. However Mr. Omoto is determined that the Home for factory or working girls shall become self-supporting and

that the girls remain until established Christian character is formed. To do this we shall eventually need a yet larger plant.

The new land will furnish a much needed play-ground for the girls and a small garden besides room for the house with nine looms. We need money to clear off the debt above mentioned and to clear the ground of underbrush and bamboo stumps. We also need money for running expenses, for at present, with the rise in prices and the decrease in the number of girls, we are running behind. We do not wish to make the food poorer than it is, tho by doing so we might somewhat improve our finances.

The Factory and Working Girls' Home again steps before the public holding out its empty hand not as a beggar but as a co-worker with all forces for good and the up-lifting of mankind.

H. FRANCES PARMELEE.

To Miss Parmelee's most interesting statement as to the condition and present needs of the Matsuyama Factory Girls' Home and her request for help I wish to add a word of cordial approval.

The Home has already done a work for the factory girls of Japan which we cannot easily over-estimate. It would be a sad confession of weakness to the non-Christian world should we now, for lack of means, be unable to carry our plans thru. I trust that the generous friends who have enabled us in the past to accomplish thus much will not only feel that their gifts have been wisely expended but will also be inclined by additional gifts to help still further this practical application to social problems of the teaching and spirit of Jesus.

S. L. GULICK.

Resignations.

Two resignations from membership in the American Board Japan Mission have

been received, within the past few months, and accepted by the Prudential Committee. One is that of Mr. and Mrs. Bell who resigned last fall. Owing to sickness they had been but a brief time in Japan, scarcely more than two years. The furlough in America did not bring the hoped for health and strength so that it seems inadvisable for them to return to Japan. Mr. Bell is now assistant secretary to Dr. Barton in the Board Rooms. Tho here but a brief time we miss Mr. and Mrs. Bell very much from our circle.

The second resignation, likewise for reasons of health, was from Miss Mary Holbrook M.D.

After some years of medical work in China Dr. Holbrook joined the Japan Mission in 1889. Most of her time was given to Kobe College where she helped establish the Department of Biology. She drew the plans for the Music and Science Buildings and gave many years of valuable service to the Building Committee as well as to the College.

Dr. Holbrook now resides in Pacific Grove, California where she has a home of her very own. We rejoice that she has regained sufficient health to attend meetings in different places and to do some public speaking. She assures us that in spirit she will always remain a member of the Japan Mission giving us her deep interest and prayers but no one can quite take her place in the mission.

Miyazaki Notes.

(THESE WERE RECEIVED TOO LATE TO BE INCLUDED IN THE JANUARY ISSUE).

The Miyakonojo Church rejoices greatly in its Christmas present from the Lord of nine new Christians, baptised on Sunday, the twenty-third of December, the day before their Christmas celebration. Miyakonojō has been pastorless for nearly a year and what help it has received has had to be from Miyazaki. This in-gathering is largely the result of earnest Bible study. We

expect that others will be added to this group before long. Two or three have already expressed their decision to become Christians and to fit themselves by diligent Bible study to enter the fellowship of the church at the spring communion service. One lady who thought that she must postpone baptism on account of the probable opposition of relatives said, with much feeling, when I called the next day. "It lacked just one of being ten and I was that one." She did not attend the Sunday service because she could not endure the additional reminder of her loss. She intends by earnest Bible study meanwhile, to be ready next time. Miss Higashi Tsutsumi is working there very effectively.

Miyazaki had very interesting Christmas exercises on the twenty-fifth. Mr. Okamoto and I attended the Christmas celebration at Tsuma on the twenty-sixth which was specially good. The children of the Sunday School, seventy or more, were all there and the nice company of twenty or more young people, who always attend the meetings with Bibles and hymn-books ready for use, were all there and enough others to crowd the room full, in spite of free tickets to the opening night of the theatre. The Christmas exercises were more attractive than the theatre, a very encouraging fact. In the afternoon two young people were baptised. There are only half a dozen Christians in the place but most of them are working Christians, grudging nothing which will help evangelistically. On Wednesday evenings and Sunday mornings they gather the children, seventy or so of them, for Bible instruction. They also maintain a night school besides the Sunday evening meetings, usually attended by one of us from Miyazaki, in which children and adults both share. They rent a store on the main street for a church, have just bought an organ without outside help, and are wide-awake.

At Sadowara, on the twenty-seventh, one young man received baptism and in

the evening Christmas was celebrated. Here too the Christians, tho few in numbers, keep up a good Sunday School and are working in other ways. This Sadowara-Tsuma field promises much and should have an evangelist to lead in the work.

Many readers of MISSION NEWS will be pained to hear of the death of Mr. Tomekuni Mori of Tokanobe, a prominent Christian in Japan and one of the charter members of the Hakodate Kumi-ai Church.

Repairs on the Miyazaki Church are progressing. The new galleries were ready for the Christmas exercises but some plastering and the papering still remain to be done. C. A. CLARK.

Gifts for the Doshisha Theological Library.

During my recent furlough it was my pleasure to present, as opportunity offered, the various needs of the Christian work in Japan. Of several efforts two have proved successful.

The first is the gift of three hundred dollars (\$300) from the William E. Hale Fund. This was secured through the kind help of the Rev. E.F. Williams D.D. of Chicago, who takes a lively interest in the welfare of Christian work throughout the world. He invited me to his study, two years ago last November, and asked many questions as to the Doshisha and the prospects of the Kingdom of God in Japan. He told me at that time of this Hale Fund, of the administering committee of which he is a member, and added that something might be secured from it for the Doshisha Theological Library. Two letters from Germany were written him in regard to the matter, but I did not know until reaching Japan that he had actually secured the above mentioned gift.

The second is the formation of a committee whose purpose is to gather funds for the Doshisha library. This committee came into being in the follow-

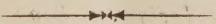
ing way. Sitting at the same desk with me in one of the lecture courses in the University of Berlin was an attractive appearing man whose notes were, I observed, in English. Venturing to speak to him I found him to be not only an American but the Rev. Anson Phelps Stokes of Yale, Pres. Hadley's right-hand man. Acquaintance rapidly ripened into friendship. I found him to be not only levelheaded, enthusiastic and energetic, but an exceptionally warm-hearted Christian and a friend of missions. He is a leader in the famous Yale Mission. We often talked of Japan and its prospects. Among other things I mentioned the needs of the Doshisha Theological School and library and incidentally the needs of my own library. One day he said we ought to have help and added that if I would write a letter to Dr. Theodore T. Munger of New

Haven stating the substance of what I had said to him, he would himself present the letter and see what could be done. I did so with the result that some months later a committee of five organized itself. Of this committee Dr. Gordon of Boston and the Rev. Mr. Stokes are members. These names give assurance that results will be attained. Paragraphs in the Congregationalist and Outlook have stated the case to the public and invited contributions. A recent letter from Mr. Stokes says that five hundred dollars have been raised for new books for my library, as stated also in the Congregationalist, and that the committee is now pressing on to secure a fund for the Doshisha Theological Library. For this latter object nearly three hundred dollars have already been secured.

SIDNEY L. GULICK.

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